

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, August 8, 1864.

Price One Penny.

## MINUTES OF A DISTRICT CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON  
SUNDAY, 17TH OF JULY, 1864.

(Reported by Elder Joseph G. Romney.)

10 a.m.

Present on the Stand: Of the Twelve Apostles, George Q. Cannon, President of the European Mission, Elders George W. Grant, President of the Manchester Conference, Septimus Sears, President of the Liverpool Conference, Elnathan Eldredge, President of the Preston Conference, Joseph H. Felt, President of the Durham Conference, Charles Widerborg, late from Zion, Wilford Woodruff, jun., and Charles Crosby, Travelling Elders in the Manchester Conference, George W. Gee, Travelling Elder in the Liverpool Conference, and George Reynolds and John Day from the Liverpool office.

The meeting was called to order and the choir sang—"The morning breaks, the shadows flee," &c., after which Elder Elnathan Eldredge engaged in prayer, when the choir sang—"The time is nigh, that happy time," &c. Elder George Grant then spoke for a short time in substance as follows:—  
I need not tell you that I feel happy

in meeting with you. I know you have met for the purpose of being benefited and instructed, and I know we will feel amply repaid for our meeting together, for I know that the Spirit of God is here. If we will but keep this Spirit, we will ever feel willing to quit all we have, and to be spent in the cause of our God: We shall be made to rejoice under the hallowed influence of the Spirit of God. It is not in the amount of words that we may speak, or hear, by which we reap instruction, but in the spirit that accompanies them. If there ever was a day when we Latter-day Saints should live near unto God, it is now, when war is abroad in the earth. Uninspired men cannot see down the stream of time, but we can by the Spirit. Many, in times past, have been anxious to live in this day—they could see it by the spirit of prophecy. I know this is the Church and kingdom of God, and that it will triumph over all opposing powers, until peace shall reign over all the earth. We

Geo. Q. Cannon, and others occupied the time during the day.) See page 514

may be called wicked by our enemies, but I know that we will be saved if we only live faithful to the end.

Elder George Reynolds said, — I feel happy in meeting with so many of you this morning. I am happy always in meeting with the Saints, for we are all looking forward to the same time and for the same blessings. By the Spirit of God we can call down blessings for ourselves, and be blessed with the inspiration of the Spirit. I look upon that Spirit enjoyed by the servants of God in this day as inspiration, just as much as that of an ancient Prophet of God. This is great and glorious, to live constantly by the words of inspiration flowing from the lips of the servants of God. We each enjoy a portion of that Spirit by our faithfulness. By its assistance we can continue in the path of safety and gain salvation. I feel it to be a great privilege to be a co-worker with the Apostles and Prophets and with the Savior, and to live in that day when God's great Latter-day Work is again established; and, humble as we are, if faithful, we can aid in the furtherance of this great design. If, however, we neglect the day of small things—if we think we are not powerful enough to do good and work righteousness, we will find we will lose those great blessings gained by all true Saints. The Spirit of God always prepares the hearts of the people to receive the truth when they obey it.

Elder Joseph H. Felt said—I can truly say I feel happy to see you once more. It causes me to rejoice in meeting with you. The Lord has promised that where two or three meet together in his name, that he will be there to bless them. We, therefore, enjoy ourselves, for we know this Work to be of God, and can each bear a testimony of it. Now, do we not know that this Gospel is of God? I know that there is not one who has obeyed the ordinances, and is sufficiently humble, but who can say that they know it is true. The fate of others should be a warning to us. We should be obedient to all the counsels of the servants of God. How many can we see around who were once counted good Saints, now no longer with us, and they deny Joseph Smith's

mission. How did they lose the Spirit? It was by transgression that they lost that knowledge. Let us take these warnings to ourselves, and live more faithful and humble every day.

Elder Septimus Sears said,—It gives me much pleasure to meet with you under such favorable circumstances. I have looked forward to this day for sometime, for I anticipated reaping much good from the instructions of those over me. I can bear, as my brethren have, a testimony of the Truth. The more that I see of the Gospel, the more I prize it, and the more I feel to prize the Priesthood. It is necessary to concentrate our minds upon the business of the day if we would enjoy happiness. I feel happy to represent the Liverpool Conference. I find the people very warm-hearted and their testimonies are the same as yours, and they are generally striving to do right. Some have lost the Spirit of God, but I am happy to say they are few. The Priesthood are anxious to magnify their offices, for they realize that the time is short. We now see that the prophecies of Joseph, and of others, concerning these days, are coming speedily to pass, and the unbelieving will find out soon that their predictions are true. We meet but little opposition in our out-door preaching, except in the town of Liverpool. It is our duty to be bold and fearless in advocating the principles of the Gospel, and our Father will richly bless us for so doing. We have great cause to rejoice when we look abroad upon the confusion which exists in the world, for we have the Gospel which brings peace and will exalt and save us. As I now feel, I would rather die than turn back and deny the faith. This is the feeling of every man and woman who fully realize the value of the Truth and of the Priesthood.

Elder Elnathan Eldredge said,—I feel to represent the Preston Conference, but I will be as brief as possible. It is in a very good state, and our prospects are good for the future. We have baptized quite a number since the New Year. The Priesthood are a good class of men, and the Saints are striving to live their religion so as to show the world that they

value its principles highly, and are striving to live them. I can say, truthfully, the Conference is in a very prosperous and flourishing condition.

President George Q. Cannon said,—I feel happy to meet with you, and to see so many turn out to attend this forenoon meeting. I feel to join with my brethren in the wish they have expressed, that we may enjoy the Holy Spirit. Many persons present, I expect, feel like meeting with our brethren from the Mountains, whom we have been expecting for some time, and I hope they will have that privilege before the day is out. However, whether we have any additions to our numbers or not, there are Elders sufficient present to give all the instruction necessary, yet we would be most happy to see them come. I have found, in my experience, that it is the privilege of the humblest to enjoy the Spirit of God, for it is the privilege of every one who worships him truthfully, to receive strength to perform every labor devolving upon them in their position. It is this peculiarity of the Church of Jesus Christ that makes it dear unto me, for it is the privilege of the so-called laymen, as well as the Priest, to receive knowledge and strength for themselves. God has made unto the inhabitants of the earth certain promises, and every man or woman can claim, by their faithfulness, the fulfillment of those promises. If we could not obtain this heaven-born strength, we could not stand against the trials and temptations that surround our pathway. Were the blessings of the Gospel restricted to a certain class, there would not be that union and strength in the members of the Church necessary to enable them to stand. If you ever depend upon the Spirit of God, you will move in safety. In this respect the Latter-day Saints are different from any other people, for they are dependent upon no man, nor class of men, for their knowledge. There is no need for any individual to depend upon another for his knowledge, for he can drink at the fountain of all truth and revelation, just as much in proportion to his need, as the Prophets of old. Many people

wonder why we can bear difficulty and face so unflinchingly the persecutions brought upon us by the ungodly—how we can leave friends and relatives and home—how we can submit to violence and mobocracy uncomplainingly and even cheerfully—how we can leave civilization and its comforts, and make our home with the barbarous savages, who roam the plains and the wilderness. They call it fanaticism and the strength of imposture. The secret of it, however, is this: Those who depend upon the Spirit of Jesus Christ have received a knowledge which tells them that the Gospel is of God, and that they can gain exaltation by obedience to its principles. This is the secret of the steadfastness of the Latter-day Saints. Had it not been for this Spirit we would have been scattered to the four winds. Unless this people had a knowledge of this kind, they would forsake this Work. What motive could be found sufficiently powerful, which man could bring to bear upon his understanding, to cause him to stand firm to the truth in the tempestuous storms of adversity short of this Spirit? Some call it self-interest. Every person who will reason will say it is not self-interest of a low, grovelling and gross kind. Everyone knows, however, that if they will remain true they will gain a great and a glorious reward. For all their works, their trials and temptations, a great reward will be given unto them. If there is any one thing which causes me to rejoice in the Gospel of salvation more than another, it is for the peculiar feature of it, that none is dependent for light and intelligence upon man alone. It begets independence of character, and I always loved this independence. They can go to God for themselves—they have not to appeal to man, and to depend upon him alone for knowledge, for they can go directly to God. This feature develops independence, and raises man as it should, causing him to rise in the majesty of manhood, and God will answer his prayers. God does not look at the texture of the cloth a man wears, or to the education that he has obtained, but to the purity of his heart. I love the Gospel for this—we can be released from thralldom, from

everything of a tyrannical and oppressive nature. Those who have been fearless in coming out in opposition to the world, I can see will become great and mighty hereafter. It will develop power and might and intelligence in the minds of the faithful Saints, and they will be happy in the future existences of our Father.

The hymn "Zion stands with hills surrounded" was then sung, and Elder Wilford Woodruff, jun., engaged in prayer.

2.30 p.m.

Afternoon meeting was opened by singing "O Zion when I think of thee," when prayer was offered up by Elder George W. Grant; after which the choir sang "And are we yet alive," &c. Sacrament was then administered, when Elder Charles Widerborg arose and spoke as follows,—Brethren and sisters, I feel happy this afternoon in having the great privilege of meeting with you, and listening to the words of the servants of God. Not having much practice in speaking the English language in public, I hope that you will bear with me, and assist me with your faith and prayers. About eight years ago I attended a Conference meeting here, and I can bear the same testimony now that I did then, that the work we are engaged in is the Work of God. It is the path of safety and salvation to us. I often think I am not sufficiently grateful to God for his great mercies and blessings, and for the privilege of possessing the Truth. We often express ourselves that we are the happiest people upon the earth, and it is very proper, for what people have the Truth but us? We have again given unto us Prophets, Apostles, Evangelists, &c., as the Church had anciently—inspired men who can speak the mind and will of God, and instruct us in our duties. We have also the assistance of the Spirit of God to guide us and enable us to resist evils and temptations, and to do right under all circumstances. The faithful Saint has proved this to be true; and how pleasant it is to congregate with the Saints, and see the light in their eyes and the joy beaming on their countenances. They love the principles of the Gospel be-

cause they contain all that is lovely, good, noble and virtuous. I tried, in my younger days, to read and to search the writings of the learned, but their assertions did not satisfy me. It was in the Gospel of Jesus Christ I found the true knowledge, by obeying the first principles of the plan of salvation, which no man can comprehend without the Spirit of revelation and the administration of the true Priesthood, which has been restored in this the last dispensation. God revealed himself to Joseph Smith, the Prophet, an unlearned and illiterate youth, and instructed him, by the ministration of angels, in the mission he had to perform. We, who have obeyed the Gospel of Jesus, know for ourselves that it is the power of God unto salvation; our faith is founded on the rock of revelation, and we can advance step by step to perfection, if we remain faithful. I can bear testimony that the people of God in Utah are a good people. Among them are the noblest men and women upon the earth, and I consider it a great privilege to gather home and associate with them. I can now go upon my mission to my native country, in the Scandinavian Mission, with much more assurance to preach the Gospel, for I can say I have seen with my own eyes and heard with my own ears the Prophets and Apostles of God. I know they are good men, righteous men, laboring for the salvation of mankind, and I have rejoiced greatly in the society of the Saints in Zion. Would to God that you and I may remain faithful to the end, that we may enter into the presence and glory of God.

Elder Wilford Woodruff, jun., said, —I can say as my brethren have said before me, that I feel well in meeting with you in Conference, but I would much rather sit still and listen than speak. I feel well in laboring in the Manchester Conference, and I can say the Saints have treated me very well. There are a few backsliders, but we do not expect all who are baptized to be saved. It is our heavenly Father whom we have covenanted to obey, and, if we have to struggle at all, let us do so for our own salvation. We should serve God with undivided attention, and then we can claim the promised blessings.



President George Q. Cannon said,—I desire, brethren and sisters and friends, to have your faith and prayers, that I may be directed by the Spirit of God in what I may say. I have not had as good health as usual lately, my lungs having been somewhat affected; but, as this will probably be the last opportunity I will have for some period of time, of meeting with you in this place, I feel that it would be almost wrong on my part to neglect improving it. The brethren have borne their testimonies to you of the truth, and you know them to be true. You have received the same testimony yourselves, and you should from this time forth endeavor to keep it in your possession. I have heard some people express wonder why individuals deny the Truth who have once borne testimony to it; but, if we understand truly the spirit of the Gospel, we will know that while under the influence of the Spirit of God we can bear testimony to the Truth, but when that Spirit takes its departure from us, we are left to ourselves, and we do not really see it as we once did, for the darkness in our minds makes it impossible to do so. I have known those whose faith did not grow beyond a certain point. Up to that point they could say Joseph Smith was a Prophet of God, and that everything was right; but beyond that they would deny him and the doctrines he taught, because they had lost the Spirit of God. We would, perhaps, think that if we ever had the Spirit of God sufficiently to see the truth, that we would ever afterwards know it was of heaven; but it is only by retaining the Spirit of God, by cultivating it, and by keeping it bright in our bosoms, that we, or they, can remain true. Those who have seen holy angels have afterwards denied the truth, though they would not deny that which they had seen and known while they had the Spirit. There are no circumstances in life in which we can be placed where we will not require the Spirit of God to guide us safely through them—there is no point of our lives, present or to come, that we do not want the light of that Spirit. Paul himself was somewhat in fear and doubt, and he knew that did he lose the light of

God's Spirit, he would become a cast-away. This has always been the case with every one of the servants of God. It is necessary that we should walk by faith—that we shew, in trial and temptation, that we love the truth better than anything else upon the earth. We do not know the moment or hour—if we do not live so as to have the assistance and power of the Spirit—that trial may be so shaped that our faith may fail us, or our knowledge may not be sufficient to keep us in the path of duty and in the Church. Many of those who have once been Latter-day Saints and have apostatized, seem to have held the opinion while in the Church, that after they had received this knowledge there was no further need of exertion on their part, but that they could be a little careless, do a little wrong and overstep the boundaries, and tamper with sin. There have been people whose actions seem to show that they entertained this foolish idea. I have seen men who have been successful Elders in the Church of God, who have done a great deal of good, and who have been blessed in convincing many others of the truth of the Gospel,—men who, by the power of faith, were able to heal the sick and perform miracles in the name of Jesus. I have seen that such men would, in some instances, tamper with wrong, and, on this account, that they became indifferent to the duties and obligations of the Gospel devolving upon them, and to the things of God. That they would sleep and let others go on and pass them in the path. I have never seen one, though, who could do this, without losing the Spirit of God and falling from grace. I bear testimony in the name of Jesus Christ unto you, that no one can stand faithful to the end and enjoy the blessings of the Lord, but by pursuing a straightforward course. Can you wonder that anyone would apostatize and leave this Church who would practice iniquity and allow improper feelings to enter into their bosoms? I would wonder if they did not. When I see a man going contrary to the principles of the Gospel and the dictates of the Spirit, it is not difficult to know that he will apostatize from the truth—that he will suffer

the withdrawal of those blessings promised for the performance of our duty, and be left to wander in darkness and doubt according to the conceits of his own mind.

I do not know that I will have another opportunity to speak to you again in this land, and I want you all to bear in mind, that he who will work iniquity in Israel will fall away if he, or she, will not repent. However much of the Spirit of God they may have had, if they tamper with sin they will surely deny the Gospel. God has given us illustration upon illustration upon this point, and incident after incident to show that this is so. How many are there in the range of your acquaintances who have thus fallen away? Cannot you trace apostacy in their cases to its true cause? You know the causes operating on them, and you can trace their downfall to certain departures from principle and virtue. When the Spirit and its warnings have not been heeded, and it has pleaded in vain with man to repent, he cannot then see the cause of his own downfall, for he has left the path of duty and he is in darkness and doubt. After men have hardened their hearts to the Spirit of God, the path they are treading is dark, and they do not see the direction in which it is running. There have been several prominent men who have left the Church at different times. Oliver Cowdery, Martin Harris, David Whitmer, Sydney Rigdon and others. You know they were once bright and shining lights in the Church; now, what has been the cause of these men's downfall and ruin? Oliver Cowdery, one day in pleading law, having taken up its practice after leaving the Church, was reproached with having testified to seeing an angel, by the opposing counsel, for the purpose of raising a prejudice against him; but there, in open court, he said,—"The testimony I then bore is true." He had lost the Spirit of God and was treading in darkness, yet could not then deny what he had seen. Martin Harris, also, has always borne a solemn testimony to the truth of the Book of Mormon. Yet they were out of the Church, and thought everything was wrong within it; how was this? They had committed sin.

No man, however high in station he may be, can commit sin and enjoy the spirit of the Work, and these instances prove unto us that man cannot transgress His laws with impunity. More men have lost their standing in this Church and their salvation, by violating the principles of virtue, than from any other cause. If you and I are ever saved and exalted in the kingdom of God, it will be by faithful adherence to the principles of virtue and to the Gospel of salvation. Our Father may give us the spirit of prophecy, great faith, much wisdom and intelligence; but, if we gain everlasting life, it must be by faithful actions like those of our elder Brother and our Father. He does not look upon sin with any degree of allowance; the consequences of transgression are inevitable and will follow. Your knowledge and my knowledge to-day, is sufficient for the labors of to-day, and there is no point we will ever attain to, no station we may gain so high, but that we will find He will still aid us and impart unto us the necessary knowledge. He will give his Spirit unto us, enough to enable every one of us to gain success, if we take the right course to retain it.

An idea has been indulged in very widely by preachers in the world and others, that the great events, which are to come to pass in fulfilment of the predictions of the Prophets, and by which the earth is to be changed and revolutionized and fitted as a residence for the Lord Jesus to come unto and reign with his faithful Saints, are to be brought about by the Lord in some wonderfully sudden and startling manner. This opinion is a very prevalent one. Probably one cause of this feeling being so prevalent, at the present time, is to be found in the futility of their own efforts to accomplish these great results gradually. Many people hoped—and, indeed, the hope almost became national in some quarters—that peace could be preserved by assembling "Peace Congresses," and that, for the future, they would not use the sword one against another, but that arbitration would settle all difficulties. How they have been deceived in this respect, all know. They hoped, also, by their efforts, to be able to

cause knowledge to increase so much that the prediction would be fulfilled respecting "the earth being full of the knowledge of God as the waters cover the sea." But their hopes have greatly decreased upon these points. They see that their efforts have been futile; so, many now look for these changes, when they do come, to come rapidly, and in the twinkling of an eye, by very wonderful manifestations and displays of the power of God. I do not, however, believe that God's work will be done in any such way, or that the wicked will see any more reason for believing it in the future than they do now. I formerly thought, when a youth, that when the wonderful things which had been foretold respecting the last days and the work of God on the earth would come to pass, that the evidences would be so irresistibly strong, that none would gainsay them; but I have since learned, by experience, that I was mistaken. Naturally, it might be thought that when the predictions uttered by brother Joseph, the Prophet, respecting the war which should break out in South Carolina, and which should tear asunder or divide the United States, or the predictions uttered by Isaiah and Micah,—“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow

unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem,” that the people would see their fulfilment and acknowledge them. But do they thus see them? There are many people now who say in the exact words of the Prophets,—“Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths.” Yet those who witness these works of the Gospel fail to admit that it is the Work of God which produces these results. I, therefore, deny in toto the correctness of the view entertained by the world; the Work of God will be carried on in such a way, that those who are willingly blind and will not see, *can not* see it, for it will be imperceptible to them. The nations of the world will fulfil the purposes of God, and will not know that they are doing so when they do it. The Lord will go forth and slay the nations, and so plainly is it being fulfilled, that a “wayfaring man, though a fool, may see it.” When the Jews anciently cast lots for the garments of the Savior, they did not know that they were fulfilling the words of the Prophet, and so will it be with the people in the last days.

(To be continued.)

## HISTORY OF BRIGHAM YOUNG.

*H. C. Kimball.*

(Continued from page 488.)

On a certain occasion, while going to hear the Elders, I passed the house of my brother, Solomon, and enquired of him if he had seen them, he answered he had, and had heard them pray, and prayed with them. I asked what he thought of them, he replied ‘they are full of the Holy Ghost religion.’ I told him I was going to see them, he said, ‘Go.’

Brother Brigham Young afterwards prophesied that my brother Solomon would yet believe the Work and embrace it, and would lay hold of me,

and wonder why I had come into possession of such great knowledge.

The family of John Young, sen., of five sons, five daughters, and two sons-in-law, John P. Greene and Joel Sanford, had moved into Mendon a few years previously. They had the same principles in their breasts which I had in mine; truth was what we wanted and would have, and truth we did receive; for the Lord granted us testimony upon testimony of the truth of Gospel.

Upon one occasion Father John

Young, Brigham Young, Joseph Young and myself had gathered together to get some wood for Phinehas H. Young; we were pondering upon those things which had been told us by the Elders, and upon the Saints gathering to Zion, and the glory of God shone upon us, and we saw the gathering of the Saints to Zion, and the glory that would rest upon them; and many more things connected with that great event, such as the sufferings and persecutions which would come upon the people of God, and the calamities and judgments which would come upon the world.

These things caused such great joy to spring up in our bosoms, that we were hardly able to contain ourselves; and we did shout aloud, Hosannah to God and the Lamb.

These things increasing our desires to hear. I took my horses and sleigh and started for Pennsylvania; Brigham and Phinehas Young and their wives went along with me. We stayed with the Church there about six days, attended their meetings, heard them speak in tongues, interpret and prophecy, which truly caused us to rejoice and praise the Lord. We returned

confirmed in the truth, and bore testimony of that which we had seen and heard, to our friends and neighbors.

April 14th, 1832, Brigham Young went forward and was baptized by Eleazer Miller, and the next day, or the day following, Alpheus Gifford came into my shop while I was forming a vessel upon the wheel, and while conversing with me upon the subject of this Work, I said, 'brother Alpheus, I am ready to go forward and be baptized.' I jumped up, pulled off my apron, washed my hands and started with him with my sleeves rolled up to my shoulders, and went the distance of one mile where he baptized me in a small stream in the woods. After I was baptized I kneeled down and he laid his hands upon my head and confirmed me a member of the Church of Jesus Christ, and said unto me, "In the name of Jesus Christ and by the authority of the holy Priesthood receive ye the Holy Ghost," and before I got up off my knees, he wanted to ordain me an Elder; but I plead with him not to do it, as I felt myself unworthy of such a calling, and such an office.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, AUGUST 6, 1864.

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### A CAUTION RESPECTING WRITING.

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Too great care cannot be taken by the Elders in their correspondence with one another and with the world. We have had our attention called to the importance of this subject by seeing letters which have been sent by one to another of the brethren, and which have been handed to us for perusal. We have seen sentiments and language used in such letters which we deemed exceedingly inappropriate under the circumstances. The counsel of brother Joseph, to the Saints on this subject, ought to be treasured up in every heart, and made the rule of conduct by every Saint, but especially by the Elders. He says:—



"1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

"2. Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

"3. Never write anything but truth, for truth is heavenly, and, like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord, and will prevail.

"4. Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

"5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this:—Write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend."

Words spoken orally do not have the durability of life which they have when written. In the one case they die on the ear, and in the lapse of time, memory may fail to retain them, and they pass away without doing the injury, if they be unwisely spoken, which they would be likely to do if they were written. But when they are committed to paper, they live as long as the material upon which they are inscribed endures, and they may, by copying, become imperishable. An improper word or a wrong idea, when spoken indiscreetly and without any evil intention by a servant of God, may be removed from the memory and mind of the hearers, or be so modified as to lose its hurtfulness, by the influence of the Spirit of God; but, when they are once written, their effects cannot be so easily corrected. Hence, every person, espe-

cially the servants of the Lord, should be exceedingly careful as to what they write, and the character of the language in which they couch their ideas, even to the most intimate friends. A letter which they may have imagined, when they penned it, would only be perused by the person unto whom it was sent, might, by some accident, fall into other hands than those for whom it was intended. It ought to have been destroyed, probably, but it has escaped, and it may be preserved to create misapprehension and establish error. In the writing of their daily acts and associations, also, in their journals, the Elders ought to take great pains that nothing discreditable or erroneous should be perpetuated by them. The principal object in writing a daily record of one's acts, &c., is that the recollection of them may be preserved; how senseless, then, would it be for a person to enter that which he would feel ashamed to have known! A man who to-day may not attach much importance to his opinions, might possibly be disagreeably surprised in the great day of account, were he, while he lived, to write much and be careless as to its agreement with truth, to find how much evil had been wrought out by his indiscreet and irresponsible writings. An importance is frequently attached to the utterances and acts and position of a man who has lived a generation or two previously, which his contemporaries would be quite unwilling to accord to them. When it is truth which has been written by a faithful servant of God, and thus been perpetuated, it produces great good; but when it is error, it will readily be perceived that its effects are increasedly hurtful. There is an amount of deference paid to the writings of Paul at the present time, which he, possibly, never anticipated would be when he penned them, or he might have written differently on some points, that is, if we accept the present version of his writings as not very, very incorrect. With his contemporaries they did not weigh so very much. Even among his brethren and the Saints—though they, doubtless, attached far more value to them than anybody else—they did not receive the consideration which the writings of others obtained, who are considered now-a-days his inferiors. He either wrote more than many of his brethren, or what he did write was much better preserved than their writings, and posterity have therefore assigned him a pre-eminence among his brethren which, when alive, he did not possess. If we take the past as a guide, posterity will be considerably influenced by our ideas and views. The Elders can scarcely conceive, at the present time, of the weight which will be attached by future generations to their words and acts, as they may find them recorded; how exceedingly careful we ought to be, then, that we should not be the means of perpetuating error or anything that would be likely to lead to evil! We should consider it far preferable to have everything that we had ever written destroyed and blotted out of earthly existence, than to have our writings be the means of perpetuating error or imparting improper ideas. Let our every word, then, as servants of God and speaking by his authority, be carefully weighed, that when it is sent forth, whether its circulation be limited or extensive, it may accomplish good. This, if observed, will check the tendency to writing loose expressions and improper subjects which we have noticed, in a few instances, with pain.

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There is this difference between happiness and wisdom; he that thinks himself the happiest man really is so, but he that thinks himself wisest is generally the greatest fool.

**ARRIVALS.** Presidents Daniel H. Wells and Brigham Young, jun., with their wives, and Elders Abraham Hatch and Harrison Shurtleff, reached Liverpool on Monday, July the 25th. These Elders left Zion on the 30th day of April, and sailed from New York on July the 11th, on the steamship *Britannia*, and, after a passage of a little over thirteen days, landed at Glasgow, Scotland, from which place they came here by rail the same day. They are in moderately good health—aside from the fatigue incident to so long a journey—and in excellent spirits. As our readers can well suppose, it is with no ordinary degree of pleasure that we have met with these our brethren, and welcomed them to these lands, and we trust that the necessary health, with every other blessing, will be continued unto and increased upon them, to enable them to magnify their high callings throughout their missions. *S. J. C.*

On Monday, July 25th, Elders William Wheeler, Guglielmo Sangiovanni and Seth A. Pymm, arrived at this port on the steamship *Hecla*, from New York, which place they left on July 13th. These Elders were appointed on missions to Europe at the last General Conference in Zion, and left in accordance therewith about the beginning of May.)

## CHANGES AND APPOINTMENTS.

Elder Charles Widerborg is appointed to the Presidency of the Scandinavian Mission. Elder James Townsend is released from the Presidency of the Leeds Conference, to preside over the Nottingham District, comprising the Nottingham, Derby, Leicester and Lincolnshire Conferences.

Elder William H. Waylett is released from the Presidency of North Wales, and appointed to the Presidency of the Welsh District.

Elder W. S. Phillips is appointed to the Presidency of the Merthyr Conference.

Elder James Ure is appointed to labor in the Scottish District, under the direction of Elder Henson Walker.

Elder Abraham Hatch is appointed to labor in the Birmingham Conference, under the direction of Elder William H. Shearman.

Elder William Wheeler is appointed to labor in the Worcester Conference, under the direction of Elder Franklin Merrill.

Elder Lorenzo D. Rudd is appointed to labor in the Reading Conference, under the direction of Elder Jonas N. Beck.

Elder George J. Marsh is appointed to labor in the Leeds Conference, as President of that Conference.

Elder Joseph Weiler is appointed to labor in the Liverpool Conference, under the direction of Elder Septimus Sears.

Elder Edwin Frost is appointed to labor in the Warwickshire Conference, under the direction of Elder Robert Pixton.

Elder Harrison Shurtleff is appointed to labor in the Nottingham Conference, under the direction of Elder Heber John Richards.

Elder G. Sangiovanni is appointed to labor in Italy, under the direction of Elder William W. Riter.

Elder Charles S. Kimball is released from laboring in the Birmingham Conference, to labor in the London Conference, under the direction of Elder Isaac Bullock.

Elder Seth A. Pymm is appointed to labor in the London District, under the direction of Elder Isaac Bullock.

Elder George W. Gee is released from laboring in the Liverpool Conference, to labor in the Scandinavian Mission, under the direction of Elder Charles Widerborg.

GEORGE Q. CANNON,

{ President of the Church of Jesus Christ  
of Latter-day Saints in the British  
Isles and adjacent countries.

### ABSTRACT OF CORRESPONDENCE.

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**LEICESTERSHIRE CONFERENCE.**—Elder Henry Luff writes us from Leicester, on the 4th ult., and says :—"I know that you take an interest in the welfare of the young brethren who are placed under your watchcare. The Lord has blessed our efforts to do good, and the great Latter-day Work is progressing in this part of his vineyard. Our meetings are well attended by both Saints and strangers. Out-door preaching has been attended to in different parts of the Conference, and we have yet met with but little opposition. We intend, with the blessings of the Almighty, to do all the good that we can, now that we have the privilege of so doing. I rejoice, myself, in being appointed to labor in the ministry, and to proclaim the principles of eternal life, realizing that I am not only blessing others, but myself likewise."

**WARWICKSHIRE CONFERENCE.**—Elder Robert Pixton writes from Coventry, on the 12th ult., and says :—"I find the Saints trying to keep the commandments of God, and the brethren of the Priesthood are taking advantage of the fine weather to do out-door preaching, and in doing so we have had very good hearing. By what I learn from the brethren, I am in hopes we shall see the fruits of our labors this summer. I find that there is an increasing desire on the part of the Saints to gather home ; they show it by their faith and works. Those that are careless and indifferent are losing the Spirit of God. We have had a very dry time here, the vegetation seems all drying up ; and I have heard farmers say that if they do not get rain before long, they will have to bring their stock up and feed them. This makes me think how soon the Lord can change the face of the country and cause a famine for the accomplishment of his purposes."

**NEWS FROM CONFERENCE.**—We have received, from Elder John Harrison, the minutes of a Conference held in Preston, on Sunday, the 26th of June, which we are compelled to summarize for want of space. There were present on the Stand—Elders Thomas Taylor, President of the Manchester District, Elnathan Eldredge, President of the Preston Conference, and George W. Grant, President of the Manchester Conference. After a few remarks by Elder Elnathan Eldredge, the different Branches were represented by their respective Presidents to be in a flourishing and healthy condition. A Statistical report was then read, by which it was seen that thirty-four persons had been added to their number by baptism since the New Year. The Authorities of the Church at home and abroad were presented by Elder Thomas Taylor, and unanimously sustained by the assembled Saints. During the meetings of the day much excellent counsel and instruction were given by Elder Taylor, as well as by Elders Grant and Eldredge, and the Saints and strangers present enjoyed themselves very well—the genial influence of the Spirit of God being shed abroad in their hearts, and they felt to rejoice in listening to the teachings of the servants of God. )

**SELF-CULTURE.**—Have courage enough to review your own conduct ; to condemn it where you detect your faults ; to amend it to the best of your ability ; to make good resolves for your future guidance, and to keep them.



## CORRESPONDENCE.

## ENGLAND.

## LONDON DISTRICT.

London, July 20, 1864.

President Cannon.

Dear Brother,—As many things of interest have occurred since my last communication, when the business of emigration was engaging our attention, I thought it would be well to give a brief report of our doings since then, and of the present prospects we have of further good in this District. Our emigration from London, the past season, has been larger than I anticipated. Many have been delivered in a manner which gives a striking evidence of the fatherly care and goodness of the Lord toward his faithful children.

The embarkation again from this port, by the *Hudson*, of so many from different Conferences, favored us with your company, and also brought a large number of Elders here whose presence was a cause of great pleasure to the Saints, and their visits in the different Branches were productive of much good, besides which, it gave an opportunity for the Priesthood to receive much valuable instruction. Although so many have left this (London) Conference this season, yet there is no perceptible difference in our meetings; we have many strangers attending them, and our numbers are being increased every week by baptisms. The Saints enjoy the Spirit of the Lord, and show a willingness to profit by the instructions received. The principle of Tithing is being better understood and attended to, and the spirit of gathering is greatly on the increase.

Our out-door operations are very encouraging, and the Elders have much joy in their labors. Hundreds listen attentively to the words of life, and much good seed is being sown, not without some opposition, however, from the enemies of truth; yet we hope, like "bread cast upon the waters it will be seen after many days."

On the 17th of June I commenced a tour through the Essex Conference,

in company with brother John Rider. We visited from Branch to Branch and from house to house, the scattered condition of the Saints making it difficult to get meetings on week-days. We spent a Sabbath agreeably at Grays, and from thence we went to Maldon, visiting the Saints on our route, and held a meeting at Hockley on Wednesday evening. At Maldon we remained three days, spending the Sabbath there; we had lively meetings, and enjoyed ourselves in the midst of the families of the Saints. From thence we went to Bishop Stortford, holding a week-night meeting at Boxford. The Sabbath we spent at Bishop Stortford; meetings were, as usual, good.

I am happy to be able to report that the Work of the Lord is progressing under the diligent and faithful labors of brothers John Rider and E. Tuffa. The Branches are being trimmed up. Some who have been borne with patiently, for a long while, are being dealt with; others are profiting by the counsels they have received from the Priesthood, and are paying more attention to their duties. This, also, applies to the Watford Branch, where I have since spent a Sabbath, and, generally, we have found a good feeling existing. We have spent many agreeable hours at the fireside with the Saints, from whom we have experienced great kindness; and, although from the difficulty of holding meetings in some places, there has not been as much life as we should have liked, there are promises of improvement, and we have reason to hope that great good will result from our visits in that Conference.

It is my intention to visit the Kent Conference shortly. Elder George Sims, President, and E. I. Stocking, Travelling Elder in that Conference, write in excellent spirits, and speak of the remarkable manifestations of the goodness of God, in many instances, in healing the sick under their administration. The Spirit of the Lord is increasing among the Saints. The

brethren are rejoicing in their labors, and seem more than ever determined to use all their energies in rolling on the Work of the Lord. I am thankful to say that in my journeyings the Lord has been with me. I am enjoying myself in my labors, and feel encouraged to continue my exertions in this part of the Lord's vineyard, in which I am greatly aided by my brethren; and, the assistance afforded me by brother Barfoot in the office, enables me to get out more than I otherwise could do.

I trust that now you are about to close your labors in these lands for the present, and to return home to Zion, that the Lord will vouchsafe you that health and strength which you need. With kind love to yourself, President Wells and your associates, in which the brethren join with me, I am, as ever, yours faithfully,

ISAAC BULLOCK.

#### NEWCASTLE-ON-TYNE CONFERENCE.

Newcastle-on-Tyne, July 13, 1864.  
President Cannon.

Dear Brother,—It is with feelings of great joy that I take up my pen to address you on the present occasion, for the purpose of acquainting you with my feelings in the ministry. I can truly say that I have great cause of thankfulness to my heavenly Father for the goodness and mercy he has manifested toward me during my labors in this country. When I think of my own inexperience and inability, and then reflect upon how miraculously I have been sustained since I was first called to be a messenger of life and salvation to the world, it causes my heart to overflow with thanksgiving unto God for his preserving care which has continually been over me.

When I can get to talk a little with the people before they know I am a Latter-day Saint, they say I am very well versed in principle, Scripture, &c., but as soon as they hear what I am, they shun my company, and imagine that they see something about me that is not exactly right. I am then looked upon as an outcast, devoid of all principle and as perfectly ignorant, which circumstance shows plainly that

their minds are grossly prejudiced. But there are many who are willing to investigate, and my greatest aim has been to remove prejudice from them, that they might have the aid of the Spirit of God to enable them to see clearly into the Truth, and I trust my labors have not been altogether in vain. But, for all my success, I do not take the least credit to myself; I know it is God who works through his servants, and I am thankful that he uses me as an instrument for the spreading of the Gospel, for I feel much blessed in so doing. I learn more every day concerning my duties in the kingdom, and the Lord watches over me, chastening me when I go astray, and rewarding me when I do right, and my determinations are fixed stronger than ever to live so before the Lord that I can continually have his smile and approbation upon me, as well as give satisfaction to his servants who are placed over me. Wherein I have erred up to the present time, I sorely repent of before God, and by his blessing I will improve on the past, and continue to progress in holiness until, finally, I shall be worthy of salvation and exaltation in his kingdom.

I am doing the best I can to forward the Work of God in this Conference. I cannot represent it in as flourishing a condition as some Conferences are, but I trust we shall improve. We are baptizing occasionally, and there are many who are interested in the principles of the Gospel; and, by the blessing of the Lord, the Newcastle-on-Tyne Conference will yet assist in forwarding his great and glorious Work upon the earth. I pray God to grant us his blessings that we may prosper in our humble endeavors to serve him.

We are hoping to see you once more before you return home; and that the Lord may bless you, whether at home or abroad, on the land or on the sea, and preserve you to overcome all things and come forth with the redeemed and sanctified, is the fervent prayer of your humble brother in the Gospel.

CHARLES WILLIAM STAYNER.

## SUMMARY OF NEWS.

RUSSIA.—The freshly-erected cupola crowning the Church of the Transfiguration at St. Petersburg, came down on the 18th ult. with a terrific crash; but the loss of life would have been comparatively limited had not crowds of townspeople forced an entrance into the edifice beyond all control from the police or military in immediate attendance. The concussion created by the falling dome in a short time brought down the whole structure, overwhelming several hundreds in the ruin, the precise amount of casualties by the catastrophe had not been ascertained at the despatch of latest intelligence.

POLAND.—The *Baltic Gazette* gives the following statistics relating to the late insurrection in Poland, chiefly derived from official sources:—During the sixteen months of the struggle, 30,000 insurgents were killed or severely wounded, 261 were condemned to death by military tribunals, and 85,000 persons more or less compromised were transported to Siberia. The war contributions levied were six millions of roubles in the kingdom of Poland, three millions in Lithuania, two millions in Volhynia, Podolia and Kiew. The National Government, on its side, raised the following sums:—Six millions in Poland, three millions in Lithuania, two millions in Volhynia, Podolia and Kiew, two and a half millions in Galicia, and one million in Posnania. The number of Poles who found an asylum abroad is estimated at 10,000.

AMERICA.—Advices from the army of the Potomac up to the 14th ult., have been received. Some skirmishing had occurred along the lines, but the general situation of the army remained unchanged. The troops were vigorously engaged in strengthening the works, and heavy siege-guns were about to open on the enemy's position. The Confederate demonstration against Washington appears to have terminated in a manner justifying the belief that no serious purpose of capturing the Federal capital was entertained by the invaders. A Washington despatch states that skirmishing continued all day on the 12th at a distance of from five to seven miles from the city. In the evening the garrison of Fort Stevens made a sally upon the Confederates, who were menacing the Fort, and drove them back. They left 100 of their wounded behind, and on the afternoon of the 13th the entire force passed through Rockville, moving rapidly towards Edward's Ferry, at which point they crossed the Potomac, it is believed, in full retreat to Richmond. They take with them an immense amount of supplies, including several thousand head of cattle gathered during the raid. Most of their infantry returned mounted. It is now believed that the strength of the invading army has been greatly exaggerated. No definite idea, however, as to their numbers or future intentions, can be formed from the reports thus far received. The general belief is that the raiders numbered from 8,000 to 15,000 men, under command of Early and Breckenridge, and that their object was to collect horses and supplies, to destroy railroad property, and to menace Washington, with a view to draw away a portion of Grant's forces from before Petersburg, thereby affording General Lee an opportunity to assume the offensive with better chances of success. Confederate accounts to the 9th ult., state that Johnston had fallen back to an impregnable position on the south bank of the Chatahoochie river, and that his troops were in splendid condition and spirits. A Natchez despatch, which, however, lacks confirmation, states that Johnston had been forced back to Atlanta, and that Sherman's army was before the fortifications of that place. Guerillas were active in Sherman's rear, but had effected nothing of serious importance. The *Richmond Examiner* states that a Federal force of 4,000, occupying Jackson, Mississippi, was attacked on the 7th ult., by the Confederates, under General Wirt Adams, and that the Federals were driven with some loss back to Clinton.

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